M2490

M 2490

Group II / Barn

[redacted]

Thursday Eve. Nov. 7, 1974

Must Remain in
Transcription Room

MR NYLAND: I shouldn't start too soon-otherwise it doesn't record.....Questions and answers tonight. I'm glad we started with this little seminar! I listened to it a little bit today. And then afterwards I listened to Robert's meeting of last night; and at the end, for those who attended that meeting, you know he ended with a reading, a little bit of "From the Author". And listening to that, I said, how beautiful! How marvelously there is, in a couple of sentences, expla nation of very simple Work! So clear, to everything what we have talked about it many times, but put in a so??) language, I would say, so convincing that you couldn't get around it. And then I compared it to what I talked about last night, and said, what is really the reason that I want to talk? Because there it is! And each person who really wants to know-can find out by reading, I believe it was page 1211 or something. It was a very beautiful ending for that group! And I hope that those who were there will, also again and again, read that,over and over. It is so explicit, and so clear-to the point. You really don't need any Third Series for that. But, one forgets! And sometimes the state in which you are is not always the right kind. So that even if you do read, or have such words pronounced in your prescence, and it may not register. And, of course, that is a sign of our unconsciousness that you--~~that you~~ sometimes are not open. You just can't hear it-you're so deep asleep! I thought of that yesterday in talking about it. What is Work? Trying to explain what we understand by certain terminology. And deciding halfway, that I would not make any questions, or ask for any questions because, I said, why would--why would they have questions-when I first have to explain what is really meant by certain concepts. But then, they have a little task-and for tomorrow, there will be this reading. I would not exclude other people to come to that reading. But it is mostly for those who were at the little seminar group yesterday. Moreover, the seminar group is only for those people who are new! Not other people! Not those who already know.

Because they have an opportunity to talk at any one of the three other groups. And I don't want to overload that little seminar. Because it is useful that each person who is new-feels free to ask! And not be intimidated by the prescence of so-called, older ones, who are supposed to know all about Work. So, it is forbidden!! And it is still by--by asking. Those who have come last-last night, they're welcome! If they are newcomers-they have to ask me! No one can get into that group unless I know about it. I also discovered how little I know the new people. Even the names-but I have nothing really to connect it with! And I hope that after a little while, that we will be sufficiently acquainted with each other that there will be good questions. I would love to have the questions; it's probably because I love to talk about Work! I really would like to continue to try to explain-time and time again. Because, I know myself how difficult it was-also,for me. And when ideas come to one, even if one is prepared, and has been interested in a variety of different forms of philosophy or religion-the one thing that Gurdjieff does with this objectivity system is that it opens the door for relationships between different aspects of one's life. And the interest that one may have, both mental, and emotional. And that there then is a combination of a variety of different impressions already received by means of books; or by discussions; or by thougts; or by attending certain churches; that then, there is a chance, that one sees unity. And the underlying truthfulness of each religion. And the very definite realization that unless the religion becomes the conduct of one's own life-then it is really not a religion! And when it stays in your feeling-it is not sufficient! And particularly with philosophy, if it stays in your mind, it is not at all what philosophy should be! Impressions, of that kind, should really transform a person. They should affect you! And you should know-know that in your daily life. But for that, it has to be very clear-otherwise, the change will not be understood either. And it will leave you very much confused. Because when you are exposed to certain half-truths; or little bits of sayings that sound alright-but have no particular depth; and when

the depth is not explained, it is justified to some extent. Because one could always say you'll find out in time. But the question is-how will you find out? And how to begin? Because you can live, and still, you will not be able to discover any kind of secret! I think you can live near the Pyramids in Egypt, for years, and years, and years, before any of thatwisdom that was there; and that became a monument, will rub off on you! You won't know. So you could live at the Prieure for many years without really being affected. And your life still would remain the same. Although you may admire; and may have admired Gurdjieff for a long time, maybe, trying to take care of him. What is it, that one really can receive-is at most, an influence of that what one then says, yes, in the prescence of, so and so, I feel that I'm really subordinate. Or that I'm not, as yet, sufficiently matured. Or that I know-I'm inferior! But then, what will one do with that? And you keep on churning such a thought around and around in your mind without having a particular direction which is indicated. And so you can philosophize until the end of your life; and still not reach any particular possibility of a higher level of spiritual values. You must talk tonight! There are still too many silences-not too much with this group, I know! But with the other groups. It is a very sad thing for me. I listen to them-of course I do! I still want to. Sometimes it is very monotonous! Sometimes it is very difficult for me. Because, I'm a born critic. I always see what I believe is wrong to start with. And then try to-- to see the reasons why I don't agree. And I find out for myself by reasoning about it-if perhaps I'm wrong. But when it becomes monotonous, then I lose interest-and even, not enough interest to have any criticism; because it becomes boredom for me. And silences are not right!! Many times I ask, what are you, as a group? If you actually profess to be interested in your inner life-and you know damn well you have an inner life. And perhaps you know,also, equally well, that something ought to be done with it. I hope that there is enough of that kind of conscience in you. Then why is it so difficult to talk

about your own experience when you try to apply something that actually has a value? And that you want to grow up? You see, I cannot understand why there should be any kind of a silence. Because this is a large group; the other groups are also pretty large. There are enough people-~~it~~ usually ends up-I have about four or five-that's about all! And ~~settle with~~ several of those who have talked already-have to talk again in order to fill in the gaps. It's a very poor performance. And I don't think it's right, really! Not even, for this group, to be called a group-interested in esoteric knowledge and trying to follow in the footsteps of Gurdjieff. And when I say it in this way now-I don't know what you feel! I don't know even, if you agree with me. And even if you do agree-if you still want to make an effort. Because there is no question about it-you have to make an attempt to want to talk! As it were, exposing yourself in the prescence of other people; and, some perhaps, may not be your friends. And you're always afraid that someone else will start to criticise you. And, of course, that's uneasy! And you have fear. But you know, if you're drowning-you don't care very much who rescues you. I said sometimes, at the time when you're almost ready to sink, and someone comes, and throws you a life saver-you're not going to be introduced first-my name is so and so, what's yours? Something of that kind of quality should be in your life when you consider the possibility of growing up. And when you want to consider getting knowledge of the secret of your spiritual possibilities. I don't understand sometimes that you're not more interested. And I start to think about the reasons why you are not-because it is obvious, at times, you definitely are not. And no words on my part, and anyone else, seems to help very much. And then I say, perhaps, you're overfed! Perhaps there is already so much that you cannot digest-that even, the quantity of material, starts to become boresome to you. Because you have heard it already hundreds of times. And, of course, I can agree with that. But you see, when you are in that kind of a state, you shouldn't

belong here! There should be an aliveness regarding your wish to Work! Because it has to do with your life, and if that is not an aliveness-I don't know what is! And if you cannot overcome just a little bit of a difficulty of having to formulate; and to say something that I believe ought to be, by this time, on your heart-even if it is very simple, there's no question that anyone asks you to be a philosopher and talk theoretically about these questions. You talk about something that you've experienced, and that you know for your ordinary life now-what you have done; and today! And yesterday! And whenever you leave a meeting; and whenever you read All and Everything; and ~~whever~~ whenever you start ~~the~~ a day-in the beginning, in the morning and you face a day ahead of you; and you know for yourself-what kind of a day will it be? Have you that much interested--that much interest in you to see that the day can be good, or not good? Or, do you suffer when it is not good? Even the fact of knowing that one is mechanical, ought to be enough, for any man, to sit up and take notice! And simply ask, who the hell calls me a machine!? Isn't that something that would upset anyone? That if actually you know you are a machine-that you still question it. It's probably with that that you don't want to ask any questions. I wish you would question; I wish you would formulate, I've suggested many times, write it up-by golly-write it up! And read it. Write it up when you're honest and serious when you sit at home; and you can formulate, more or less, and at least you can put some feelings on paper. And at least, you take part in a group. A group is not made by me sitting here and talking to you. It's not made by any moderator. They only have to see, and take care that things of a certain current are directed in the right way. But a lecture-as a monologue, has only one particular advantage. That I, in this case, can keep to a certain logical development of thought. And then, perhaps, come to some conclusions. And in the process reaching certain words-combinations, certain ways of saying things-emphasis, here and there, to know exactly what is the real reason for wanting to Work. And the possibility of having any kind of result in ~~realtion~~ relation to objectivity. But you see ~~it is~~ it's only

half-way-it's one-sided only. And you don't take part in it when you just soak up things. It should stir you; it should really poke you in the ribs. You should sometimes say, quite enthusiastically, 'Yes, by God, you're right-I'm a stupid fool!' But you don't do that! Now, I say, talk; and now, by golly, you're going to talk!! I don't want silences. Question!

Nancy ~~Klepper~~ Clever: Mr Nyland

MR NYLAND: Yeah

Nancy: this is Nancy Klepper

MR NYLAND: Yeah

Nancy: For the last few days I've been mopping the floor in the morning. And it seemed to me to be a very good time to Work because it was quiet then; and I wasn't very involved in anything else.

MR NYLAND: Where did you wash the floor?

Nancy: At the Bookstore

MR NYALND: Yeah

Nancy: And I--it's a simple movement; and I wanted to make attempts-if I had a wish for something to observe me-to register my existence.

MR NYLAND: Do you want to have something to observe you while you are washing?

Nancy: I just want something to register my existence, Mr Nyland: When? Nancy! at the time when I'm moving my arm.

MR NYLAND: Why? Why don't you start when you put water in the pail? Or take out a brush?

Nancy: I don't put water in a pail

MR NYLAND: Huh?

Nancy: I don't put water in a pail

MR NYLAND: Well how do you wash?

Nancy: With a sink, I put water in the sink

MR NYLAND: Okay, okay-water is somewhere, you know what I mean

Nancy: Yeah

MR NYLAND: Start before you are already engaged in something that requires your attention...If I'm in bed-I think of Work. I can stay in bed-and then try to remain a little bit physically awake. And perhaps I can Work. But I'm not, as yet, involved in any kind of activity. Because I know-as soon as I get up I become involved in my movement and have to see where I step. And then, when I want to put on some clothes I must make sure that I don't put the wrong shoe on the right foot. Whatever it is that I become engaged in, and that takes me up-that is an involutionary process. And that becomes contrary to an evolution. I can start fron neutrality and evolve much easier-than starting from involvement, and change the sign completely into an evolutionary sign. So when I start-and I start with the water wherever it is; and whatever it is as a basin; and whatever it is you have as a mop; and whenever you have to go down on your knees before you can actually start cleaning. All such movements are useful for you to start creating an 'I'-wishing it to be there-and then seeing, that what you are, observing you. So then, when you start, and move your arm, maybe there is a little momentum left, and it may carry you through the next movement. As I say, which is the one that involves you much more. That's why I ask, why--why--when do you want that 'I' to be there? And when you stop-and you want to have another stroke with your hand and brush, or sponge or whatever you have in your hand for the floor. When you stop-then wake up!! Then see that something is there, at that time, observing you-sitting on the floor, again, ready to do something of ordinary work, or ordinary life. Then you have a much better chance. And again you make a momentum because it won't last you--it won't leave you so easily. It will last a little bit! The question is-what were you looking for? You want an'I' to be there-what is the result of that 'I' being there? Provided it is there, what is it? Does it give you actually the knowledge of yourself sitting there? Or using a brush? Or splashing water on the floor?

Nancy: It would give knowledge of me as life existing

MR NYLAND: Yeah! And how was that-impartial?

Nancy: I think sometimes it seemed to me that it would be impartial

MR NYLAND: Yeah-don't you know it?

Nancy: At times not.

MR NYLAND: Don't you know it?

Nancy: Yeah, I would say yes-but it's me

MR NYLAND: Yeah, that's alright. You must have an experience of that kind of awakeening; or that kind of awareness. Because if you don't have it, it doesn't exist! No one will tell you when you wake up out of physical sleep-andyou ask, are you still asleep?-~~and~~ you say'no!-I have my eyes open, and I hear you; and I'm fully awake physically.' There's no question about that kind of knowledge. And so when I make an attempt for the second awakening-I certainly will know when I experience it; and the fact that I exist impartially observing myself-I know damn well that I have that kind of an experience. You understand that Nancy?

Nancy: Yes I do

MR NYLAND: Yah-look for that only!! You see, when I listen to your meetings-I don't hear objectivity, really! In the attempts you make I hear it, as we ~~every~~ once in a while, explained. Sometimes a little bit of lip service is given to it. But the discussions are much too long about your ordinary life. There should immediately be a statement. I wanted to Work; I realized that I exist, in some way or other unconsciously. Something in me tells me, something ought to wake up to that fact that I, this body, is busy with a great deal of different things. And I want an 'I' to be present to that fact; to tell me about myself existing. And I want to be impartial to that what is happening. Simultaniety-alright! Introduce it. Now, I've said sometimes this question of a realization when-but then when I say, I am, now, that's it! And there's no question anymore-because then if anyone asks you, are you there? You say, of course I am! because I'm awake! But many times at your meetings you allow certain things to go on which should be stopped. It should be immediately realized when people go off on the wrong road. Or they're too hesitant to talk about their Work.

It is Work we talk about-not philosophy! No theory-afterwards you can talk about theory; and how different things hang together. But your Work means you have made an attempt. And the attempt by this time-what you ought to do, that ought to be very clear! All of you sit here now-all of you at this moment-wake up!....And now you can tell me about it.

Francisco: Mr Nyland

MR NYLAND: Yeah

Francisco: Francisco

MR NYLAND: Yeah

Francisco: I had an urge to Work on myself this month. I had to Work!.....

MR NYLAND: Yeah where were you?

Francisco: I was at the jewelry-at Jacques.

MR NYLAND: Yep

Francisco: And was doing some simple polishing of some jewelry. And I remembered that I wanted to Work. I would have something observe my body there

MR NYLAND: Can you remember, Fransisco, why you happened to have that particular thought, then?

Francisco: It was the desire for something that wouldn't be myself. The self that I am in all the time. It was like

MR NYLAND: Did something remind you of it? Was it something you saw? Can you trace it? It is interesting if you can do it. Because it will help you a little bit in the understanding of yourself when you are unconscious. That there are-since you now know more, and more, about Work-that there are certain moments which then are, sufficiently right to start something in you of this kind of nature. It can come from the blue sky, and you don't know perhaps why it is there; and many times when the thought comes- you really cannot trace it. If you can trace it, however, or if you have made attempts in the beginning of having certain things around you and you endow them with being an alarm clock for you-then at least, there will be

something that starts in you, because something else existing, which, then, reminds you-that you will try to remember yourself. Then you will enlarge the possibility of waking up. And also, you will satisfy, within yourself, this urge that you have to Work. But it's neither here nor there. The fact remains, that you wanted to Work,then. Right?

Francisco: Yes

MR NYLAND: And then you did

Francisco: I did

MR NYLAND: Huh?

Francisco: I did, I did

MR NYLAND: And then what happened? If you continue now in describing that experience. You have the thought; you want to see yourself observe; you want an 'I'; or something objective-and there you are-what did you do, sit quiet?

Francisco: No! I was trying to make it--I was tryingto--to-it was like uh....I think that the urgency of it was the thing that I couldn't hold it. It was there, and I wanted it-by my--myself that I carry with me destroyed it!

MR NYLAND: No, no, was there much of an urgency?

Francisco: To have something else?

MR NYLAND: Yeah. I believe something else also could exist. But when it is urgent-it very definitely has a value. It is the kind of a wish that you won't forget. That is an urgency; that is almost an emergency.

Francisco: Hmm Mm

MR NYLAND: So that it actually is worthwhile to consider it. Because if you don't consider it something dire might even happen to you. Now, when that kind of a feeling is there-it is not so easily eliminated by another condition of yourself-if it is urgent Francisco. Perhaps it isn't the right word. But if someone comes in and I'm busy, and say 'come immediately, it's urgent'. I get up, I say, where is it? I'm not sitting there and tell me--and ask them, 'tell me whatit is now, how, what, what accident? Ya, good, sit down, how did it happen? And who was it?' And so and so and

this, and that, and so forth. After five minutes I get up-come let's go and look that's not the way to do it! A ~~real~~ urgency is-I'm some how or other struck. And there is something in me like a spring. And it starts. It's like a flick of a switch. ~~I say,~~ 'Get up-do something!' I say that to myself, the urgency is there. Already that, in itself, will create-I call it momentum-it's a tremendous quantity of energy represented by the urgency; the quality of that urgency. If it wasn't there, don't call it that way. Because if yourself can enter into any kind of an urgency-the urgency is practically nil. Moreover, what interfered of yourself? Your ordinary existence?

Francisco: It's like uh-I'm constantly confronted with this idea that I can--that I know what it is-and I don't!

MR NYLAND: You know what is?...You know what is Work?

Francisco: What I have to do

MR NYLAND: Yeah. What are you confronted with you. You know what to do-don't you?

Francisco: Yes

MR NYLAND: And why then don't you do it?

Francisco: I do it but then it escapes me immediately

MR NYLAND: No, no, no, nonsense Francisco! When you and I, now, become conscious-you sit there-I talk. You talk-I listen. And all during this time, there is something, in both you and me, which remains observant of ourselves. Particularly when we are talking-something is there, which hears it, and remains awake to the fact that you are talking. When you are listening, that 'I', that you make, can remain aware of you sitting and listening. And when you speak-I'm here, and I remain awake, aware, of that what is me listening to you. Now what is so difficult?

Francisco: There is no difficulty in that

MR NYLAND: Then why don't you do it?

Francisco: I did it!

MR NYLAND: Okay-then what is the trouble?....Where is the self that enters and

prevents ~~that~~ the urgency?....Francisco I'm trying to clarify it for you, because I don't think it is simple enough

Francisco: The reason I ask you because I have to have it clarified.

MR NYLAND: Yes-you certainly should; because you're conpletely confused now.

Francisco: That's correct

MR NYLAND: So-why? Why should it be? Francisco, we've talked so many times about Work; and about an 'I'; or of the creation of something that can be of help. And I call it an objective faculty, that even when we suggest-sit down in a chair, and see if anything can be there with you-present to you. Like an 'I' observing you and becoming aware of you sitting in the chair as a body. Is that so difficult?

Francisco: No. It's not

MR NYLAND: Why don't you do that then 10,000 times a day

Francisco: It'slike there is a certain--a certain need for guidance

MR NYLAND: No

Francisco: That I don't trust

MR NYLAND: Nonsense! You are your own guide! You are the one-your 'I' who receives

Francisco: I don't trust myself

MR NYLAND: Huh? Trust-what is there to trust? You exist! Don't you?

Francisco: Yes

MR NYLAND: You can verify it by pounding your knee

FranciscoCorrect

MR NYLAND: Or pinching yourself. That is the existence we mean. And when it is painful-you also know there is a form of life in it. That is, at that moment of pinching is disturbed. Otherwise it wouldn't give you any pain. Now what is there to trust? It's a fact! It is that you are there, and you are alive. You can sit; you can get up; youcan walk. What is so difficult?in walking

Francisco: I have the forms of myself which I carry and

MR NYLAND: What, what is there you have to carry?

Francisco: Those forms of myself

MR NYLAND: Those forms

Francisco: Forms-which are difficult to hear

MR NYLAND: What, what, what, what. What is so difficult to hear-when you try-- when you try in ordinary life-when there is no particular interest in what you are- then, to try to wake up to yourself.

Francisco: No, that's fine

MR NYLAND: Yah-okay; then, if you know that is fine; then you try it at such a time, Francisco will you?

Francisco: Yes

MR NYLAND: And I say 10,000 times during the day.

Francisco: Yes sir

MR NYLAND: Give the 'I' a chance to grow up.

Francisco: Okay

MR NYLAND: When you start to apply it already in such conditions that are difficult you'll never get anywhere!

Francisco: Yes

MR NYLAND: Not even to first base.

Francisco: Okay

MR NYLAND: All right?

Francisco: Yes sir

MR NYLAND: Now you can repeat, and you can tell me about it next week

Francisco: Okay, I will

MR NYLAND: No further in--no further attempts in any time--any time when maybe there is an (urgent?), when the conditions are difficult for you-you're involved in it, That you try to make an attempt for Working

Francisco: Yeah

MR NYLAND: All right Francisco?

Francisco: All right

MR NYLAND: Yeah. Let's clear it up.

Betty: Mr Nyland

MR NYLAND: YEah

Betty: It's Betty

MR NYLAND: Yeah

Betty: I'm--I feel very confused about asking questions!

MR NYLAND: No, no, Betty. Yes or no; you ask questions, no--no question about confused.

Betty: No, no I'm

MR NYLAND: Just, you ask question.

Betty: Okay, Sunday I had an experience. I was working with Harvey at Bear Mountain helping him sell. And it happened very--I remembered-and there was a flash. And my question is, you--you asked earlier that we should talk about our Work experiences, and our attempts.

MR NYLAND: Yaeh

Betty: And when I have an experience like that,I don't feel that I have a need for questions.

MR NYLAND: No. Because it was not, most likely, it was not anything that was a result of your ~~Work~~ attempt. I think it just happened. We're interested in making an attempt. That is, if naturally such an experience can happen. It is not even to my credit. I'm happy that it happens because it gives me an experience of a different kind. But I'm not even responsible for it practically. We talk about attempts. So that then there is a result. It is, you might say, an attempt that I make that is not natural.

Betty: You mean that's--okay, then there's the question, I remembered, and I had a wish, and there was a flash, it was very quick

MR NYLAND: Good, okay, okay, so it was there.

Betty: But you don't consider that a Work attempt?

~~MR NYLAND: I do if it happens to be that. But it's not very much of an attempt.~~

MR NYLAND: I do-if it happens to be that. But it's not very much of an attempt. Because I think it just happens and disappears. And almost immediately-it's like a flash. It just hits once, and that's gone. You have not made any effort to continue with it.

Betty: I had attempted--I made another attempt right afterwards

MR NYLAND: Good-yeah

Betty: That--that is where

MR NYLAND: Yeah that is where its

Betty: the effort comes in, the concept of effort

MR NYLAND: That's right

Betty: So

MR NYLAND: Good-tell me about that

Betty: Well, that's then that

MR NYLAND: second attempt

Betty: I didn't make a second attempt

MR NYLAND: You said that you did

Betty: I'm clarifying the concept of making a Work effort

MR NYLAND: No darling. We were talking now about making attempts to Work. And you mentioned the flash of a moment. And I said there's not much value in it-although it can give you an experience which is

Betty: The question is the value of that experience

MR NYLAND: But why didn't you continue to Work?

Betty Well, I was

MR NYLAND: You see you-you were reminded that it could exist. Doesn't that wake up something in you like a conscience?

Betty: Yeah

MR NYLAND: Why didn't you make that attempt?

Betty: Well, I don't know why I didn't

MR NYLAND: Yeah-but the fact is when you didn't-don't you think that you ought to be spanked?

Betty: (laughs)

MR NYLAND: No, I mean it seriously Betty. Because unless I become serious about Work, it's always going to be wishy-washy. I have to make up my mind, every once in a while, that I'm going to Work-come hell or high water. I think it's very necessary for all of us to have, every once in a while, that kind of an attitude regarding Work itself. Either I Work-or I die! I say it very strongly, of course, and it doesn't always apply. But when I have a chance of a flash of something that then comes into existence and I see myself-I'm immediately reminded. Then where is all that rigmarole of my thoughts about Work when I don't even use it.

Betty: So that was part of one of the reasons I asked the question was

MR NYLAND: You have to pay penance

Betty: I haven't

MR NYLAND: You have to pay for it Betty

Betty: That's what I have to learn

MR NYLAND: Yeah. You have to put yourself in bondage

Betty: That's why I asked the question

MR NYLAND: Yeah. That's right. You should be ashamed of yourself. Because that will help you to pay for it. Work is not wishy-washy. It's very clear-or it isn't. It's yes-or it is no. No in between. And that is why I object to the wishy-washiness of many statements in our ordinary groups. And I say again, I don't want to tolerate it. We talk here about Work and Work attempts, efforts to understand it. For that reason I have that little seminar in order to become clear with a few people... then there is no further excuse and I don't have to refer them to old tapes that they ought to listen to. And here-you ought to know Betty. Because, why all of a sudden did that happened; and what happened to the rest of the day. Where were you during that day then? It may be that you already thought about it- and may,

as a result of wishing,sometimes, such things become almost, you can call it, natural. But an attempt is Work!

Betty: Well I asked the question because I'm a little confused because once you told me, a long time ago, that the wish was the attempt.

MR NYLAND: Yeah

Betty: And

MR NYLAND: Where is the wish

Betty: Well the was the wish at that point

MR NYLAND: No, but where is the wish? No, no, if there is a wish that doesn't end up in an 'I'-there is no wish! There is a very simple little bit of something that perhaps you call a little bit of a desire. It is not a wish! When I wish I wish to grow up. That is something very important to me. I see my life-and I see it unconsciously. And I swear about it-when I see that, that I'm asleep. And I'll be Goddamned if I want to stay asleep! Then I wake up. That's what I mean. It's that sincerity that I talk about. There is no use considering Gurdjieff unless you are sincere. Robert read it last night-sincerity! Otherwise I say it is wishy-washy. What's the good? You think that's going to buy you any soul? That you will make one? Or buy any bread in heaven I say. You think that God will be interested in you; when you remain unconscious and don't want to do anything about it? Let's be very honest about attempts. Either yes,or no, I say. It's not that I want to get excited about it. It is something that I definitely wish. When I wish-I wish! And there's no maybe about it! Otherwise it is not a wish. It just happens to be, perhaps, a little bit of a passing thought....Yah-other questions

Cheryl: Mr N land

MR NYLAND: Yah

Cheryl: It's Cheryl

MR NYLAND: Yep

Cheryl: I wanted to ask you about something that we talked about on Monday at the small groups

MR NYLAND: Yeah-should we do that?

Cheryl: Well I'd like clarification on it. Should I do it some other time?

MR NYLAND: No. It's all right, when you want to explain the situation of the small group and the question, so forth

Cheryl: Yes

MR NYLAND: So that other people become familiar with it

Cheryl: Yes

MR NYLAND: All right

Cheryl: I--I was talking about trying to become more familiar with my tendencies. And putting myself in situations where they would come up again and again so that I could see them. And I've listened to your answer several times. And it seems to me what you were saying was the emphasis was wrong. That the emphasis has to remain on my inner life. Is that right?

MR NYLAND: It's not entirely right. I think the accent is first on one's inner life because from there, there is a possibility of directing energies in any kind of direction wherever there is life of my own. But it doesn't mean that it stays in my inner life, Because after all that what are tendencies are not really are so essential. Tendencies are mostly, I call them, acquired characteristics, because they happen to be given to me during the time that I happened to be educated. There are of course tendencies that go deeper, and belong more to my character. And I say yes, there is an essential quality in it partly because of inheretance, and partly because, I say, the type that one is. So there can be that kind of characteristic, you see. I think I mentioned that at times start first with that what you can really overcome. The outside characteristics, the acquired ones are quite easily dislodged. When it is an essential quality; it goes much deeper; and you will have much more trouble, even, to discover the source, what really to do

about it. Because one cannot change one's type that easily. You know you're not going to change your Sun sign, or wherever the moon happens to be. You're constantly under that influence because what you are-is you! The only possibility, astrologically, is to change that what is one's horoscope, and understanding it. To put it on the basis, as I've said many times, heliocentricism. So that then instead of the Earth being the centre of geocentric; that there is something substituted in the place of the center of myself; and that my life becomes differently observed, as it were, differently rearranged. If the sun becomes the center of the universe-Do we have to change? All right, it may be a good idea.

END SIDE 1

MR NYLAND: If the sun gradually becomes the center of my own solar system, and not my body, which is the Earth. Then there is a possibility of the realignment of the planets in one particular line-going from the sun, going into outer space.

And starting then with Mercury and Venus and then the Earth. And then afterwards with Mars and Saturn and Jupiter and the rest. Then there is that line all around this particular sun. But then when I make an horoscope which keeps my Earth in center, the influence of the planets becomes different because they affect me on this Earth. And they don't affect me although they are instigated by the sun, they don't affect the sun. So that means a rearrangement of any kind of an astrological (?) that I'm familiar with. The reason why I mention it because Work on oneself means that gradually the different three parts of myself, different in their forms of behavior, become rearranged. And when I say those that are still potential have more to say than that what is already partly finished. So if I talk about my emotions, when I talk about the possibilities of an intellect; of the making of the Kesdjanian body, or a soul body-then I have to consider my physical body as something that becomes a servant; instead of now, assuming that it is king. And you remember I've mentioned these kinds of concepts many times. So my particular problem is when I start with my inner life and I want to direct certain energies

from that-I can go over into the direction of the periphery. And then, asit were, attack; or rearrange that what is an outside characteristic; or a peripheral characteristc of myself. Then, afterwards, having received enough information about such a possibility; and having been helped in that attempt by the constancy of an objective faculty. Because that's the sole reason I move from the inside to the outside. Then, as it were, I take that outside influence which I have created as objective value, with me, towards my inner life, And then I'm strengthened because my 'I' becomes part of me. And the two together, my essential values, and the 'I' working together-reaching at certain times the possibility of a Magnetic Center, is tremendously strong. Compared to that what is ofessential value, and almost ingrown in me. But by the constancy of that what is now objective-my essense also will change. So you see, it's a matter first of establishing a relationship towards the outside world-where there are the tendencies; and see what you can do about them. Only accepting them for what they are, accepting them, that they are. No more further description about it and just an acceptance of that kind. Because it belongs to the essense of your being. Totally whatever you are. Expressedon the periphery by these kind of little characteristics of outer life. You see now what I mean?....Not yet?

Cheryl: No, I think I do. I think the confusion is in that you--you've mentioned several times self-study. And you talked about it in an ordinary sense on Monday

MR NYLAND:: I s--

Cheryl: I don't know how that fits in then with what I'm trying to do.

MR NYLAND: I think Cheryl I start to explore that what is available for me as a totality. And I start on the outside because that is where my manifestations are. So I start with that kind of a self study to find out what kind of material there is actually with me. Also I start the self-study in the acquisition of knowledge about myself which is more truthful. And for that I use this method of an objectivity observing-me. So you see, there's nothing wrong by studying myself, even,

if that self is an expression of unconsciousness.

Cheryl: Huh huh

MR NYLAND: If I want to have a total knowledge of that what I am; I cannot avoid knowing that at many times, I myself, during the day; or in certain sections of myself, I'm totally unconscious. And when I even want to say that I'm mechanical- I have to study myself to come to the conclusion that I actually am a mechanism, of a certain kind. So I don't see how you can avoid that. The question is always, that as soon as you start to study yourself that way- you run the risk, that you want to change it. And the fact of wanting to change it simply doesn't help much because you don't know what to substitute.

Cheryl: Hmmhmm

MR MYLAND: That what becomes, what is unconscious substituted by something else unconscious; from the standpoint of 'I', is just about the same. You see?

Cheryl: I understand that.

MR NYLAND: Yeah. So one goes within, from there, you receive energy. The outside world, that is, the periphery of oneself in the forms of behavior. And mostly of that what is the physical body is not in contact with the source of all life. That what is within, particularly my heart, and most importantly, that what is essential essense quality, is in contact with a source of life existing outside of me, of which I am a part. And by being open to the influence of that, I become a regenerated person. I--I've explained this many times. I said not so long ago, again, about a man walking on Earth and using the Earth as a condenser. Extracting from the Earth a certain amount of electricity, which comes up through one's feet and settles down in one's heart. And starts to stimulate the possibility of essential living. And in that recognizing that what is still essential essense as Magnetic Center. And then wishing to set that free. All these problems come up when one starts to consider. It doesn't mean that I become, immediately, so conversant with them, of actually what is happening. And many times we did- we do talk

with them, of actually is happening. And many times we did--we do talk about perspectives which have no value as yet, because Work means one foot after the other. And there is not immediately the reaching of the end-or an aim. But maybe this is enough for you to see.

Cheryl: Yes-it is

MR NYLAND: Yeah; all right

Cheryl: Thank you.

MR NYLAND: Good. We'll let it go.

Ron: Mr NYland

MR NYLAND: Yeah.

Ron: It's Ron

MR NYLAND: Yes Ron

Ron: I have a question that stems from an attempt I made during last night's meeting. We talked about observing posture. And I found that at a certain point during the meeting that I found that I was in a posture of being bored. So at that time,

MR NYLAND: The posture is bored?

Ron: Yes.

MR NYLAND: I don't think so. Was it a boring posture? Or was boredom expressed by the posture?

Ron: More the expression of my body.

MR NYLAND: Yeah-okay-yeah

Ron: And at that time I attempted to have something become impartial to me

MR NYLAND: No! You're so involved in it. How can you? Can you now take on a posture that is boring?..Intentionally? What kind of expression would there be on your face? But now, the posture itself, what is boring?

Ron: The--the expression of my body that

MR NYLAND: Lack of interest?

Ron: I--I found a lack of interest in my mind.

MR NYLAND:Yeah-good

Ron: And I just took the bodily posture that I had at the time. And attempted to observe --have an observation of that.

MR NYLAND: But don't you see that you are involved in that process? That is perfectly all right to wish that you could be impartial to it. But do you think you can?

Ron: Well that's what I was finding out is that there was something of an impartiality.

MR NYLAND: No, no-not as long as you call it boring.

Ron: Oh-it went over from that.

MR NYLAND: In what? The existence of yourself?

Ron: Yeah it went.

MR NYLAND: Yeah-good! Then you were just an ordinary

Ron: It was not boredom any more.

MR NYLAND: Yeah! But then you were just an oedinary person existing

Ron: Yeah

MR NYLAND: If the boredom is out-then there is a chance to see yourself

Ron: Yeah-exactly! That's what I found out.

MR NYLAND: Yeah-but that doesn't mean that the boredom leaves because you observed yourself. It means-the bordom is changed into something of interest. And that has taken the form of wishing to create an 'I' and there observing you.

Ron: Yeah

MR NYLAND: The boredom is not that easily moved if there was no desire on your part even to Work-the boredom would still be there.

Ron: Yes

MR NYLAND: And also the boredom can be diminished a great deal by becoming interested in a bowl of strawberries.

Ron: Well it wasn't the boredom as much as the fact that what I find is that-

MR NYLAND: Well, what is it now? Ron? Because the boredom I think we have already--has become quite boresome! (group laughter)

Ron: It shows me something about Work, in that-

MR NYLAND: What, what?

Ron: That--~~there's a problem in that~~ there's a section in that chapter To the Author; that a man has to give up the values near and dear to him. And those--my identification is what is near and dear. I always thought that that was some kind of, you know, big thing. But, actually, what I find out is that what I have to give up is just myself--those values that I--the way that I am, that I cherish myself is near and dear to me. And that I find that there are times when I'm Working--that--it all centers on, like a payment that I have to give to myself

MR NYLAND: (?) how will you get rid of them? You have to give them up, as you say, Alright—

Ron: In order to Work I have to-

MR NYLAND: No-I don't think so. They will have to disappear as a result of Work, yes! But in order to Work you don't have to get rid of anything! Because you will accept yourself exactly as you are. Boring, or not, or all those different considerations about yourself like, loving yourself, conceit, and the rest. There's no reason why you cannot observe yourself in that kind of a state, provided the wish for observation is strong enough, and there is no definition of what you are. So immediately, you don't say it is boring. And you don't say, that you have tendency. You simply say, I am what I am with all the tendency; without describing them-you're not impartial. A fact is a fact! It is not anymore than that; and not any less.

As soon as you start describing

Ron: I understand.

MR NYLAND: You know now what I mean?

Ron: Yes

MR NYLAND: All descriptions are in the way. Any kind of form of description; or any kind of a form of liking, or association. All the mental processes that we are familiar with. All forms of thought. All forms of feeling. All of them are in the way. When I have a straight line between an 'I' and it-it cannot be interfered with.

Ron: If then I want to observe myself in any particular way-then I start with a wish and just observe the body in the way that it is manifesting?

MR NYLAND: Yeah

Ron: And the observation

MR NYLAND: When there is not too much involved Ron

Ron: Yes, yes

MR NYLAND: When there is a division of energies, and some go into the state of boredom, then maybe there is not enough energy for the wish. So I start, for building up an 'I', and making it grow up, in a very simple condition in which there is very little of feeling; very little of thoughts about myself.

Ron: Okay.

MR NYLAND: You understand.

Ron: Yes.

MR NYLAND: Those are the times we Work! The other times, don't! Because you're hung up immediately.

Ron: Fighting off (?)(?)(?)

MR NYLAND: You can't! You can't! There's nothing--nothing to to chew--to chew with! (group laughter) All right?

Ron: Yep

MR NYLAND: Good boy.

Tina: MR Nyland

MR NYLAND: Yeah

Tina: It's Tina

MR NYLAND: Tina-yes

Tina: Yesterday I--I tried--I tried to Work in a way that was different from anything that I have ever tried before. And it had a different result. And I wanted to ask about it to see if it was really Work. It was at the end of the afternoon. I had energy from the day. And I was in Warwick; and I had some shopping. And as I was walking from my car into--in town-I tried to be, as if, there was something with me that was--that could be impartial towards me.

MR NYLAND: You know Tina, I object already. Because you remember when I explained about as if. That, as if, doesn't really last very long. It only appears when I want to explain how I create an 'I' out of, more or less, 100% subjectivity. And when the 'I' has to be objective what good can I expect from being completely subjective? I get around it by saying it comes from Magnetic Center, which is partly objective, at least in principle. But then I say I have a wish to create an 'I', and I simply imagine this 'I' to exist, until it starts functioning. Because as soon as it functions and receives impressions of me-this 'I' becomes immediately actual. So, since my wish is connected with the creation of an 'I', and the existence of an 'I' when it is created starts to function, and immediately starts to receive information about me-the so-called'as if' condition, in my imagination, lasts very very short. So I cannot say, I get out of the car, and I stay in an 'as if' condition. Either I have an 'I' which becomes actual-or it isn't. You see the difference?

Tina: Yeah-I see what you're saying (?) I--the idea of 'as if' was very short-lived. It was like it started something that resulted in an experience that seemed right to me.

MR NYLAND: Yeah-I don't know what you mean when you say it seemed right to you

Tina: It was like all I wanted from this time when I was trying to do something.

It was a much greater degree of acceptance.

MR NYLAND: No, no, no-what?

Tina: Of what I ~~want~~ was.

MR NYLAND: No-what is this accept a greater degree of acceptance? I either accept or I don't

Tina: Well it was like I wanted to be able to stay more relaxed and with myself in the prescence of something higher.

MR NYLAND: Yeah-it's alright. But that is still ordinary life. Where is the objectivity?

Tina: There was a quality of something that was separate from me.

MR NYLAND: Where is the knowledge of yourself?

Tina: Well, it was almost like I wanted more knowledge, of myself, from this experience. It's like—

MR NYLAND: Was there impartial-excuse me?

Tina: Yes

MR NYLAND: Was there impartial knowledge of yourself?

Tina: There was a clarity, I—

MR NYLAND: No, no. Impartial knowledge!

Tina: Well, this is why I 'm asking. It was not focussed in the way that I know it can be when I make those very simple efforts to have something observe .

MR NYLAND: It's an ordinary emotional state.

Tina: And in that sense (?)(?)

MR NYLAND: It is not Work? I don't want to say it's not valuable. It can lead to something because there is a certain period of loosening up of gestation-which definitely can give birth to an objective fact. But, so far, it doesn't exist! It's just a little conception.

Tina: I see. Thank you.

MR NYLAND: You agree?

Tina: Well!

MR NYLAND: Well, I mean, you understand what I mean? (chuckles)

Tina: I felt there was something about the experience that I'm going to, That has to

MR NYLAND: Good! Then think about the experience again and again. But use now, this particular description that I have given, if it answers to the fact of impartiality! And if it answers to the fact of simultaniety-there is Work! If it gives me actually that kind of knowledge of myself. It is the result of an 'I' existing-which is functioning. But as long as it doesn't do that, it just reaches a little bit below the line, it doesn't go across it. Now you can say that may be a very interesting place. And the proximity ~~of~~ to the possibility of, let's call it, objectivity-may exist. But so far, it is really of no value at all! Because if I want to go into a room, and I start before the ~~door~~ threshold-I'm not in the room-unless I cross the threshold! I mean, I may stand in front of it, and look at it-and have a good feeling, and say, pretty soon I'll be in the rooom. And that makes me feel good-maybe? But I'm not in the room-that's the fact! I use the word threshold because it is obvious. But it is even clearer if I say, I stand on a step-and there is a next step-let's say eight inches higher-I contemplate going to the next step, but I'm not actually on the next step unless, I actually am there! Even if I have the intention? Even the anticipation of being on the next step-I must make an effort, actually, to lift up my foot and get to the next step. So the fact that I start walking up the stairway means, of course, that I intend to go somewhere with it. But I still must make a distinction, between that, where I am, and where I might be next time. Can you think about that further now?

Tina: Yes, I can. I can. I think the reason that this came up in me is, when I--when I try to have Work in my day, there is usually an intensity required because-I think that I'm very strict in the way that I look at Work. And I think I was trying to

find a way that I could have Work with me more without such stringent requirements; and yet, still keep it light.

MR NYLAND: I think it is right. But when it is better if you put it more emotionally-having something present to you which is of a higher quality? to which you are subject? and which will influence you? Then there is a process that takes much more time, this--because of that--because of its slowness, a little bit more assurred during such a time? And it is not so much subject to this step-wise business until you are more prepared for it. In that way, I can live emotionally as if--is I in the--in the prescence of God-that He is trying to give me His hand? that I try to stretch it out-but it is not as yet touched. As soon as it would touch-I will change! But during the process of wishing to be touched? and wishing to be in the prescence of that what is higher-I already have an emotional state of devotion. And that is much easier to stand. You still have to face the problem of--of touching. That is, on account of which-I change! But I can live much easier in an emotional state of expectation-when I don't want to explain it intellectually.

Tina: Well, it's not that I don't have the desire for change-I do! And

MR NYLAND: Yeah but you're looking for Work-~~arn't~~ aren't you?

Tina: Yes, but for Work.

MR NYLAND: And you ask me now-was that Work?

Tina: Yes.

MR NYLAND: And I explained to you it wasn't,

Tina: Yes.

MR NYLAND: Then I say, you find out for yourself and verify it.

Tina: Yes

MR NYLAND: Okay?

Tina: Huh huh

Francisco: Mr Nyland?

MR NYLAND: Yeah.

Francisco: This is Francisco again.

MR NYLAND: Tyah

Francisco: Forgive me if I

MR NYLAND: No-I'll forgive you

Francisco: But-I would like to pursue some more the discussion.

MR NYLAND: Yep-go ahead

Francisco: At times when I--when I make an attempt to Work-there is something that I would like to--that I--in the way--in the way that I put it for myself-that I get hold of something which usually does not exist in me-unless I make that effort! Now—

MR NYLAND: Wait a minute. What does not exist?

Francisco: This 'I'-that I am trying to—

MR NYLAND: Yeah-that doesn't exist

Francisco: It doesn't exist -

MR NYLANDGood. And will it exist when you make an effort?

Francisco: Correct! Now I know that it is a fleeting--it's a fleeting type of functioning. But I wanted to--to make it remain with me with the experiences of my life as long as it can. And I tried to get hold of it-even if it's just—

MR NYLAND: No, no, you can't get hold of it

Francisco: Well that is—

MR NYLAND: You create it.

Francisco: Question is it slips off my hand--off--off my

MR NYLAND: Sure-if you want to call it that way.

Francisco: Yeah-it's just the matter of the way I call it

MR NYLAND: Yeah

Francisco: Realize that it--that it's much more sensitive than something that I can really get hold of.

MR NYLAND: Yeah-you've got to give a little chance to this 'I' to have some judge-

ment about you that perhaps it doesn't want to stay with you. Why should it?.... Unless there is a constancy of a wish-on your part-an 'I' is not interested!

Francisco: But the wish exists sir.

MR NYLAND: The wish is existing-yes! But it has to function as an 'I'.

Francisco: Yes-but when the wish--I'm talking about the times when the wish exists .

MR NYLAND: Good. Then is the result more knowledge about yourself?

Francisco: Yes .

MR NYLAND: You mean the 'I' actually functioning?

Francisco: The 'I' actually provides me with a view of myself which is new!

MR NYLAND: Is it impartial?

Francisco: There are degrees of it

MR NYLAND: No, no, no, no, no. Is it impartial?

Francisco: It is--it is

MR NYLAND: To the extent that you're capable.

Francisco: Yes.

MR NYLAND: That is the different degree

Francisco: That's correct

MR NYLAND: Good-also, what we call simultaneous? It's a different question and I don't want you to say yes

Francisco: No, you see I couldn't say yes

MR NYLAND: No. But there is an attempt for that-that you consider this? This question?

Francisco: The emphasis is of my attempt as is--as I approach it now, is on the impartiality of it. Because I want to get a view of myself as impartial as possible.

MR NYLAND: Okay-Let me--let us stay then with the impartiality for the time being. Now, impartiality is registered and becomes a fact of my existence-which an 'I'

now has. Right?

Francisco: Correct!

MR NYLAND: Now, what happens to your wish?

Francisco: There is like uh--there is a--a wish to continue to do so.

MR NYLAND: Is there?

Francisco: A knowledge that there is a different--a definite. new area of myself

MR NYLAND: No. no-you have a wish-it made an 'I'-it gave you a registration of you. What happened to the wish in the meantime?

Francisco: The wish for the 'I' to remain?

MR NYLAND: Yeah!

Francisco: Yeah- it stays.

MR NYLAND: Still-then your 'I' is there!

Francisco: Yes.

MR NYLAND: And your 'I' is registering?

Francisco: Correct.

MR NYLAND: So-what are you worried about?

Francisco: Well

MR NYALND: You see

Francisco: It's a?) matter that I think-that I realize that there are periods of total sleep

MR NYLAND: No, no-the question is if (?)(?)// Francisco: want to be that--I make the attempt to Work

MR NYLAND: Yeah

Francisco: And I realize the tenuousness of my, either-my 'I'.

MR NYLAND: Yeah-it's a little delicate.

Francisco: It's a very delicate.

MR NYLAND: Yeah. But?

Francisco: And I persist on it.

MR NYLAND: It is-no Francisco: I bring it back.

~~Francisco~~ MR NYLAND: No, no, no, no. Have you a wish? Do you persist in having a wish?

Francisco: Yes

MR NYLAND: And then there is an 'I'?

Francisco: Correct

MR NYLAND: Now what is slipping out of your fingers? As you said...the acceptance of yourself has to be-you make that effort to the best of your capacity!

Francisco: Right

MR NYLAND: At that time you cannot do more, when there is a real wish in yourself-and whatever the result is-is dependent on your ability.

Francisco: Huh huh

MR NYLAND: It is also dependent on-let's say the functioning of an 'I'? How mature it is? How much grown up it is? What kind of a value it actually has of the existence of an objective faculty which has gone over, you might say, into something quite as definite as an 'I'-a real 'I'! As we sometimes say, ~~as~~ like a man would be-compared to a child! So there are different reasons, why the results, themselves, are not, as yet, from an absolute standpoint-100%. But the result regarding my attempt, which I make-is always 100% when I do, to the best of my ability-at that moment!

Francisco: That's all that I-

MR NYLAND: That's all you can do!

Francisco: Correct.

MR NYLAND: What else? You see you couldn't! You can pray to God. And He will say Work!

Francisco: That is true sir.

MR NYLAND: You understand?

Francisco: Yes

MR NYLAND: Many times it is-when you say I should be able-you make that mistake.

The statement is-I wished I could be able! Then I take in the limitations of my capacity. But when I say, I should-I always imagined that I could do better than I've done. Does that clarify it?

Francisco: Thank you sir.

MR NYLAND: Yeah-all right

Francisco: (?)(?)

MR NYLAND: Yeah okay!

Ann: Mr Nyland

MR NYLAND: Yeah.

Ann: This is Ann.

Mr NYLAND: Yeah

Ann: When you talked to Tina about having a devotion for something higher. That has become the only thing that I seem to be able to do

MR NYLAND: Yeah darling-it is very nice

Ann! Well, wouldn't it be impartiality?

MR NYLAND: It won't help you. You will make a good life out of yourself on Earth. We're talking about building something while we're here in order to be able to continue-in another form. That's the whole idea of making a soul. Now I can, of course, have all kinds of lovely experiences-and I'm not neglecting them, and I'm not spurning them. I'm not saying they're not good. I'm only measuring them against something that is a necessity-if I wish to become a man, in the sense of Gurdjieff. That means I have to make a soul for myself. And therefore, all attempts I must make-have to include objectivity-of some kind. Because it leads to freedom of myself, from this Earth. If I'm still subject to all the influences of the Earth-of my physical body, of my emotional state, as feeling, and a little bit of knowledge I have-I remain constantly subjective. And, for the Earth, it's wonderful. But it is not good for that, what I wish to become!

And for myself in my ordinary life its wonderful.

Ann: So a state of devotion-how can I re-that (?)(?)(?)

MR NYLAND: Yeah! It has to be translated. Yes, it can give you devotional attitude. But at the same time, particularly when one talks about something else being present to me. I have to consider myself, as I am, in that presence! And if that presence is like God-I know that I will sink through the floor. Because I will consider myself as of nothing! And not even worthy! It's quite a different thing from an emotional state. It's a very difficult situation in which I have to face the absolute truth about myself.

Ann: Well, that's the other side of it-because when I'm not in that, and I have a contrast between the world I enter, when I want to Work-and I have a wish-and I'm standing in my- and I'm doing something you know, my room, and there is a prescence. The contrast between that World, and the world I ordinarily inhabit, is just devastating.

MR NYLAND: Yeah-but which are you now contrasting?

Ann: Those two worlds

MR NYLAND: Which worlds?

Ann: The ordinary, and the--and the prescence

MR NYLAND: Yeah! The prescence is not the other world yet!

Ann: Oh.

MR NYLAND: That's what I'm trying to explain.

Ann: So I have to say no to the prescence?

MR NYLAND: The fact of-huh?

Ann: Do I have to say no to the prescence?

MR NYLAND: No! You can allow it. But there is something required on the part of yourself. I said a little while ago-people can be at the Priere in the neighborhood of Gurdjieff-it didn't make the conscious or conscientious-even if they loved him! So when you talk about two worlds-I will agree-that there are actually two worlds. But there is only one worlds which is unconscious, and the other world you talk about is a little bit emotional-still unconscious! Even if there is God, present, that you say, for yourself-but you're not acting in accordance with God.

It's a very difficult thing to imagine God being present! And how I would be in the presence of that-I can hardly imagine! I say it many times, if I pray, and I ask God to come, and then all of a sudden He's there, and then, my God, I say, are you here? That's a different thing. You see, it is not cheap! It's very, very expensive. Because it costs my life. I hope you know what I mean.

Ann: Yes. I'm beginning to wonder if I know how to Work!

MR NYLAND: Yah, you can. Keep after this particular way of wanting to Work. You will see that gradually there will be an influence-a real influence of that what is of a higher quality. And you will understand more, and more, that that will affect you. And in that prescence then, you will lose, many times, that what is still your own selfishness. You will lose any kind of an opinion you have about yourself. You will become, sometimes, as if nothing! That actually you are-like a piece of dust! That one is that, in the prescence of the Lord! What is usually the for-- the result of a prayer? That no, not my will-that means, nothing of my will, but thine! And that (substitutes?) completely the prescence. So-I become effaced; I--I become nothing! Then, of course, I will be able to enter the Kingdom of Heaven through a needle, the eye of a needle. But as long as I remain attached, even to that what is a good, lovely, emotional state-I'm not free at all! I think it has to be quite clear what is involved in Work. Devotion is not enough. Devotion only leads to angels. But the angels are not conscious human beings-and conscientious. You see we're talking about becoming a man for a very definite purpose of continuing as a spirit. And gradually being initiated into a variety of different levels. We're talking about the possibility, for a man, who is potentially now existing in this form of his body, as a life now existing. And seeing for himself a certain aim. Sometimes we cannot help saying-for the future. Although that has no particular meaning because it is an aim for eternity! And the eternity being now, as omni prescence, with me, at the present time. I have to learn

the concept of the acceptance of infinity. And I cannot do that-not easily. But that is really what is meant by God, when he is present to me. He presents me, because of His presence, with the three attributes of divinity-omnipresent, omnipotent and omniscience. He says, that's Me! And sometimes, benevolently, He can ask me, what are you? How close are you to that? And maybe He will say, you have to die! Maybe you have to come back! Maybe you have to go back to Earth again! Maybe this is now for you, for the time being, just sufficient; and you will develop in accordance with your capacity. What is your potentiality-where perhaps the potentiality runs out. And it may not be fully developed, as yet. Who knows, that in the development of Kesdjan we only reach SOL? And there is no time, and no experiences to reach LA, and SI, DO of that Body. And maybe as a soul, maybe I just reach RE! I don't even come to MI. No One really knows that, Ann. One learns, by living. One can start to understand more and more of what actually is required. But I say, that what is the nearness of the Lord doesn't mean that it is sufficient for me to become fused with Him. That would be the untimate aim. And for the fusion-I, and God, have to become homogenous. And if you know what I mean by that-it is an impossible possibility!

I emphasized it tonight, sincerity of Work. I want you to understand-sincerity is an absolute necessity! That we have been, how will I say it? Toddling around a little bit too much. In the last couple of years you have been starting to talk as if you already knew. Instead of becoming humble in the presence of that objectivity-sometimes you do assume that you know, and you talk about it, and you talk nonsense! And I've got to tell you that you talk nonsense! Because there is absolutely no reason to believe that you enter the Kingdom of Heaven on this kind of a basis. You will have a spiritual life-you still will have to Work then. And I wouldn't be honest, myself, if I didn't--didn't say something about it kind of, to warn you. And it's not up to me to simply tell you it's either that or the other. It is up to you to find out what is yes, and what is no, for your-

self. And when you go a little bit on the wrong road-I will tell you don't! Because it will not lead anywhere. But you don't have to believe me. You can say that is all I say, and so forth. And you'll have to find out-and you're absolutely right! You, have to find out! But that is why I'm talking about it seriously so that you could start, really, to find out. Don't talk about Work too glibly! It is a fight for your life and sometimes it is not realized that life is worthwhile fighting for. And it is Goddamned unfortunate that we're unconscious on this Earth. And we can rebel against that kind of a fact and wish that Mother Nature could be killed. That would be a wonderful story. How to kill Mother Nature so that she can release us. So when I ask you, come to a meeting like this, with material? With ingredients which you ha e used with that what is as prescription given? in a variety of ways, and mostly, All and Everything for which Gurdjieff has lived and given that. And then using it, and then bringing up here the different questions? which logically, will have to come up. Because how will you really solve them by yourself? Unless you have a little bit of guidance? or a little bit of assurrance? But how can I tell you-unless you Work? 'Cause otherwise I will continue to tell you the same things and they will not have any meaning. But if they do have meaning, and they touch you within, then there is something else that can take place. And that is what I mean. Either your life, as you live it now, is worthwhile to do something with. And to Work for that possibility to make the potentiality into an actuality of an existence of a Kesdjanian Body, and maybe, a soul. And further understanding of that what are the laws of the universe? or the laws of self-consciousness first? and then the laws of cosmic consciousness? and then the laws of universal consciousness. And maybe after those nine steps? maybe God will actually be there, and maybe, you can understand Him.

I hope you can Work. I hope you don't misunderstand what I mean. I'm very serious sometimes about Work. And I'm sometimes very sad, when time after time, and year after year, and cassette after cassette, we talk about the same Goddamned

thing. And still you don't, and you don't, and you don't. And you still can talk nonsense. Forgive me, when I tell you that. Good night.

THE END

TRANSCRIBED BY ELEANOR KRAVITZ

ROUGH BY JOE STEVENS

1st PROOF: ? to page 22 Swan S 22-39.

2nd PROOF:

3rd Proof:

TINAL TYPE: